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SUMMONS TO AMERICAN PROTESTANTS.

TWICE have we sounded this summons to our Christian countrymen. In October we called them to come to the aid of the AMERICAN AND FOREIGN CHRISTIAN UNION, on grounds of clearest logic and moral obligation. In November, we repeated the call on the ground of the efforts which this UNION is actually making, especially in our own country, and on which the blessing of God is signally resting. And now we sound the rallying note for the third time, in view of the exertions we are making in Papal countries abroad, and the success with which they are crowned by the great Head of the Church.

In those countries, indeed, lies our widest sphere of action. In our own country, a few millions of Papists are so completely surrounded by aggressive Protestant influences from churches and schools, and so strongly affected by the unlimited working of a free press, and so irresistibly penetrated by the genius and spirit of our liberal institutions, that Popery is

here to be dreaded rather as the means of destroying the souls of its present professors, than as a source of peril to their posterity. *If the Papal immigration from Europe were to cease for a quarter of a century*, most of their now crowded churches would, by that time, be well nigh empty; and a vast majority of their children would be blended undistinguishably with our Protestant population, as the melted icebergs, wandering from Arctic shores, are lost in the southern seas. Very few of the Romish priests in this country minister to congregations of native Papists. Their flocks are made up, to an overwhelming extent, of foreign and unasimilated material, of immigrants and their children.

It would, however, be an error to suppose, as many of our excellent brethren seem to do, that this ultimate dissolution of the elements of Popery will take place wholly of itself, or that there is no need of most strenuous efforts to hasten the process. To bring about this result, to save as

many souls as possible while the change is going on, and above all to make the absorption of Popery complete and final, the whole moral energy of American piety, both in giving and in working, must be put forth. If the Romanists be left entirely to the natural course of events, it will be found that they will intrench themselves in every possible way, as a separate people, like as the Jews have done, and thus indefinitely prolong their existence, and continue to suffer a fearful waste and loss of immortal souls. To suspend the efforts now made, especially for their conversion, would place things back where they were twenty years ago, prior to the existence of any institution like this; when they placed our whole country in imminent peril of losing both its Protestantism and its nationality.

But in Europe the masses of Popish people are so vast, so imbedded in the long-established order of things, so completely moulded by all the forces of custom and education, so pervaded by the associations of the past and the combinations of the present, so controlled by the shaping pressure of civil and ecclesiastical power, that the work of their spiritual renovation becomes one of appalling magnitude. What power, less than almighty and divine, can generate the influences whose silent energy can melt down all these obstacles, and remould these millions in the living forms of a pure and vital Christianity? What but the most miraculous displays of sovereign grace can spread life through this vast empire of the dead?

And yet we are not to yield to a feeling of fatality; nor to surrender these multitudes to a tragical and inevitable doom. We are to remember that,

while the work is God's, and that he only giveth the "increase," and taketh the just praise, he now, as ever, works through his own appointed instruments for extending the kingdom of heaven. These instruments are Gospel truth and its faithful proclamation among men.

This proclamation of saving truth, the AMERICAN AND FOREIGN CHRISTIAN UNION is now engaged in making, so far as the means are given to it, in Papal Europe and Southern America.

In France, that great empire of thirty-six millions, who, if once converted to God, would do as much for the evangelization of the world, as they claim to have done for its civilization, there is a remnant which the Lord hath reserved for himself. This remnant, variously estimated at from one million to two millions, is all that is left of that vast body of Protestants who once claimed nearly half the people, but who have been reduced by long, bitter, and bloody persecutions. This remnant is still further burdened by a residuum of nominal Protestantism, cold and rationalistic, the accretion of ages of discouragement and gloom. But now that persecution, in its more violent forms, has ceased, and renewed efforts are made in behalf of evangelical truth and godliness, spiritual life is rapidly returning to this torpid body, and is diffusing itself into the inert heaps of mingled infidelity and superstition, (between which there are certain close and subtle affinities,) which cumber all the soil of France. In this active infusion of the life-giving power of the Gospel, the AMERICAN AND FOREIGN CHRISTIAN UNION is taking a prominent part. This it is doing through the medium of local committees or societies of Gallic Christians, whom it

aids by annual appropriations of money, and in other ways. Of these the number is four; two are located at Paris, having branches in various districts of France; one at Lyons, working energetically in that city and vicinity; and another at Geneva, in Switzerland, which expends its resources almost wholly on French ground. These are all conducted on thoroughly evangelical principles, and are all working with great efficiency in spreading those principles. God is with them. Amid much opposition from frigid indifferentism and scorching Papism, they are doing great service to the cause of truth, and to that heavenly kingdom, which comes none the less surely though it "cometh without observation," or outward show and sound. Already there are thousands, whom we have helped to reach with the glad tidings of redemption.

Our Society is now engaged in the erection of a church edifice for the Americans in Paris, who there number several thousands. There is sufficient ground for the belief, that this house of prayer will be completed and occupied within less than a year from this time. Here we hope that God will gather a faithful band of American Christians, who, with their minister, may be organized so as to carry on our work in France, (in harmonious connection with our esteemed French auxiliaries,) with the characteristic order and practical wisdom which belong to our countrymen. We are persuaded that not many years will pass, ere France will be most manifestly benefited by the presence and working of American piety.

In Belgium, a small but populous country, near to France, and closely allied to it in political and material

relations, but much more thoroughly Popish, a process of gradual enlightenment is going on, in which this Society also bears its part. There also the thick and palpable darkness of Romish superstition and immorality, is startled and troubled by the harbingers of Gospel day. The work in these Low Countries possesses a peculiar interest from the missionary spirit manifested by the numerous converts to the truth.

Our operations also extend into Italy, that land of classic and historic fame and pride, but long and heavily laden by ecclesiastical extortion and oppression, and the seat and source of that spiritual despotism which has filled the world with terror and despair. Even there we are at our heavenly Master's work. Using that venerable relic of primitive and cruelly persecuted Christianity, the Waldensian Church, as the basis of our operations, we are doing something to scatter the precious seeds of salvation over the fertile mind of Italy, where it is rapidly taking root, and promises to become abundantly fruitful. In Rome itself, within its carefully-guarded gates and its crumbling and tottering walls, we have for six years maintained a pure Protestant worship, most wonderfully protected by the flag of our country, and the mighty providence of God. Our celebrated hired chapel there is the most prominent outpost in the great struggle now pending in behalf of religious liberty.

In Ireland, we have for several years employed a highly effective agency in the championship of the truth. And though our work there in this form is brought to a close, we are about to reopen it on another plan, which promises to yield the happiest practical results, having already been attended with

signal success. This branch of our missions will henceforth have a special interest for the numerous Irish Protestants among us, and their still more numerous progeny.

There are other Papal countries of Europe on which our eye is watchfully fixed, and in whose regard we are taking initiatory measures, whereof it is not yet time to speak, as matters are not ripe for prudent publication.

On our own side of the Atlantic, we have our incipient missions in Southern America, and the West-Indian islands. Here there is much to be done. The beginning is scarcely made. But we are doubtless called to make great exertions to give the Gospel to these regions, for which nature has done so much and man so little. In Hayti, demoralized at once by African barbarism and Romish corruption, we are introducing that religion which hath the promise of the life that now is, as well as of the life to come. Our mission stations in Chili and Brazil will be reinforced as soon as we can find the men of God who will gird themselves for this great work, and offer themselves to the Lord for his service in other States, which are open to their labors.

The great question of religious freedom is one in which this AMERICAN AND FOREIGN CHRISTIAN UNION, agreeably to its constitution, as well as its necessities, takes an influential part. In Sweden, in Germany, in Turkey, and elsewhere, we have exerted ourselves in behalf of the sacred rights of the human conscience in the matter of "soul liberty." With this question is closely allied the downfall of the Romish domination, and the removal of the chief external hindrance to the free course of the Gospel of the Son of God.

It will be obvious to our thoughtful readers, that very many of our operations are, and must be, of a nature which forbids us to divulge them. They could not be given to the public, in congressional phrase, "without detriment to the public interest." If they were made known prematurely to that jealous and unscrupulous power which opposes itself to our efforts, it would not only greatly impede their success, but compromise the safety of individuals who have confided in our discretion. But there is enough that we can freely speak of, and from month to month make known in the pages of this publication, to show that we are not idle or inefficient in this great missionary work of sending the Gospel to the benighted and perishing Romanist.

On the strength of these multiplied and undeniable facts, we appeal again, with all the force of the deepest conviction, to the Protestants of our country. Brethren, help us! Lend your help to redeem the American name in Europe from the double charge of irreligion and political anarchy, a charge which causes priests and princes, and all who cleave to them, to stand in dread of us, and of our noble institutions. Help us to hasten to the succor of those who pine, unconscious of the real wants of the soul, for the consolations of the Gospel of Christ. Help us to go to the rescue of lost men, who blindly follow their sightless guides over the brink of the abyss. Help us to set before these myriads the attractions of the cross, that they may be won to Christ, and may win the joys of his salvation.

This is the largest Association in the world, formed for this specific object, by evangelical Christians of every name. Help us generously then; for

in no way can you join yourself in closer unity with your brethren in the faith, or so widely circulate the truth you love as a sincere Protestant, or give

ampler scope to the influence of your benevolent endeavors, or come nearer to gaining the holiest aspirations of your hearts.

PROTESTANT CATHOLICISM.

IN our last issue, there was a communication from an able correspondent, as to the use and abuse of that good term, *Catholic*. This word is now seldom heard, except in a perverted and inconsistent sense, having been pretty much abandoned to an apostate communion, the deadliest enemy of the true unity of the Church on earth. It has fared with this good word, as it has with the sign of the cross, that expressive and beautiful emblem of a religion which teaches that crucifixion to self and the world is the chief practical grace, and that even they who have it are only saved by the sacrifice on Calvary. But inasmuch as Rome has degraded this sacred emblem into an idol, and a badge of superstition, it has been mostly relinquished to her, as a distinctive "mark of the beast." Thus, the brazen serpent that Moses "lifted up in the wilderness," a most precious and venerable relic, and one which eloquently spake of the Son of Man, when it became an object of idolatrous and superstitious regard, was by the pious and puritanic reformer Hezekiah named *Nehushtan*, and destroyed as a thing profaned.

Nevertheless, whatever of evil report may have fallen upon the term *catholicism*, yet the thing itself—the wholeness of the Church of the Redeemed—hath an infinite worth. It includes the sum total of all who are

saved by Christ ever since the days of "righteous Abel," of the departed as well as of the living. This unity of the Church is the subject of that divine supplication of our Lord, recorded in the seventeenth chapter of John's Gospel. What Christian can read it, without feeling the *Amen* rising from the depths of his soul, and from the very centre of his being?

It is said, and truly said, that this prayer, made while our Lord was on his way from the Last Supper to the Agony in the Garden, has reference to the *moral* oneness of his disciples—their oneness in the common faith and salvation—rather than to any outward and visible unity. This saying may well be granted, or else our dear Lord has been bitterly disappointed of his boundless and benevolent desires. Nevertheless, it can not be questioned that it was the wish and the will of the Founder of the visible Church, that there should be *some* degree of external union among his followers, or else the Church could have no ministry, ordinances, sacraments, nor discipline. Besides, it can not be denied, that wherever the moral or inward unity exists, it must, like all living things, tend to show forth its life. It will have its innate desires and deep constitutional yearnings for expression and practical manifestation. It can not repress its instinctive tendencies, and will inevitably follow the law of

its being, and struggle for some measure of outward and visible union as its natural product and result. The live tree will bring forth fruit after its kind.

But what is the actual state of things among the professed disciples of Christ? We see the Romish Church claiming to be Catholic in an exclusive sense; the Greek Church vaunting herself as distinctively œcumenical; and the Protestants forming a group of separate communions, each avowing itself to be in possession of the germ and entirety of the real catholicism of the Gospel, and each inviting the Christian world to fusion with it on its own peculiar terms.

As to the claims of the Greek, and some other Oriental Churches, we may for the present dismiss them unargued. They are locally too remote from us to be of pressing interest, and are involved in the decisions which may be made on other claims of the like nature.

In regard to Rome, we see indeed a strongly manifested outward uniformity, having its source and centre in the Papal chair. But upon the gorgeous and glittering vesture of uniformity, we see the foul stains of the grossest superstition and falsehood; and, under it, we perceive the strugglings of antagonistic factions, which, at one and the same time, are nursing and masking their mutual hate. The visible unity of Rome, not being a product of the truth as it is in Jesus, but only a mass of errors and corruptions clamped together as much by external force as combined by elective affinities, can not satisfy the cravings of the Bible Christian. On the contrary, it excites his utmost aversion. All his soul is repelled from a system, wherein the

priest takes the place of God, the Virgin is substituted for the Saviour, the seven sacraments supplant the Holy Spirit, and the visible Church is foisted in where the grace and truth of the Gospel ought to be the objects of faith.

And what shall we say of the Protestants? Here, each leading denomination seems to be like the man who complained that he once served on a jury with eleven of the most obstinate fellows he ever saw, for the whole of them refused to see the evidence as he did. What hope is there, that these denominations will ever agree upon a *vere-dictum*? And yet each is looking for "that good time coming," when all Christendom will flock to its standard, and stand upon its "platform." They have gone off from each other as far as they could go in following out their several peculiarities; and, unable to take another step in those directions, they have halted at their extreme points, and looking over their shoulders at each other, they are all marvelling as to what will happen next! This position of affairs looks somewhat absurd, and is very discouraging withal; and still the hope of a general reconciliation may be no fond illusion, no vision of an opium-dream.

The Romish party exhibits an aspect of outward unity covering intestine divisions and moral perversion, the seeming unity itself being no outgrowth of living truth. The Protestant bodies, under an appearance of manifold divisions, have an inward agreement as to the grand fundamentals of true godliness, the essential truths of the Gospel, without which there is neither peace for the conscience nor rest for the soul.

Whether of these twain is in the

most hopeful predicament? The lover of God's truth can not hesitate to take his ground among those who hold the main foundations of saving and sanctifying faith, notwithstanding the collision and dissonance of opinion upon minor points.

Yet he may well be excused, if he longs and sighs for more harmonious relations with his Protestant brethren, and prays his best, "that they all be one," not merely as individuals cleaving by faith to Christ, but as communities "holding the Head," in cordial agreement upon all the important circumstances of religion. If this result be one so vast, and so far off, that it can not be reached at once, nor at a single bound, is that any reason why it should not be kept constantly in view, and brought nearer and nearer by steady advances? Is not every *approximation* to union, (truth and conscience being kept inviolate,) a blessed thing? And is the idea and study of progress in this direction only chimerically good and beautifully visionary?

We are not of those, as these pages have often testified, who are latitudinarians as to the differences existing among evangelical Protestants. We are very far from regarding those differences with impatient contempt, as unimportant and impertinent. We know not but that our theological preferences and ecclesiastical attachments are as strong as those of any men, except those contracted bigots whom we should be ashamed to resemble. Far be it from us to seem to countenance the notion, that any sect can make an end of all other sects by swallowing them alive. Our hope, indeed, is, that there are yet to be such beaming out-breaks of light from God's holy word,

and such wide illuminations of godly minds by the Holy Ghost, that the shadows of night and the spectral phantoms gendered by them shall vanish away, and leave only substantial realities revealed in the noon-tide of the Gospel. And this bright daylight may not be so distant as our fears and unbelief may suppose.

But one thing, we conceive, may be done to a great extent; and, as far as possible, ought to be done without delay. This first postulate is, that *all Christians who are sincerely evangelical should acknowledge each other as BRETHREN*. This, to be sure, is already done, with slight exceptions, so far as words and theories are concerned. But this mutual acknowledgment needs to be made far more manifest and obvious to the most casual observer, than it ever has been. Fair and courteous speeches are not enough. Kind feelings are not enough. Occasional shaking of hands over partition-fences is not enough. There must be *coöperation*. Christians of every name must work together in the common cause, and in the service of the Master of them all, and they must do this on a scale so broad, and with such amplitude of demonstration, that Papist and infidel shall be compelled to take knowledge of *them*, that they do love as brethren. For such a purpose as this—for the exhibition of *Protestant Catholicism*, the AMERICAN AND FOREIGN CHRISTIAN UNION, and other benevolent associations voluntarily organized on the same basis, are of the highest importance, and deserve the warmest attachment and support of all who love Christ, his truth, his kingdom, and his people. Let this plan of coöperation be carried out as it might be and ought to be, and we shall hear

far less of the exultant shouts of the adversary over the internecine divisions among Protestants. And fraternal love itself, revived by such mutual confidence and co-working, would become a fountain of peace and happiness to the whole Christian brotherhood, far beyond what has yet been attained or imagined.

A next step, the way being thus prepared for it, could then be taken toward the reünion of the Christian world. And this step might be *the mutual recognition of each other as true churches of the LORD JESUS CHRIST, by all evangelical churches, each still retaining and enjoying its own preferences and established peculiarities.* Let them, while each adheres to its own standards of doctrine and discipline, admit the validity of each others' ordinations and sacraments. Let ministers and members pass over from one denomination to another, without reördination or reconfirmation, and subject to no condition except that of honest assent to the forms and standards of the Church to which the candidates may be seeking admission. What if such relations on these points, for instance, as used to subsist between Congregationalists and Presbyterians in good old times when the country was large enough for both, were to be established among *all* evangelical denominations? Might not this take place, without requiring any man to sacrifice the enjoyment of any principle or practice sacred either to his conscience or his affections? What is to hinder the Episcopalian, for example, from living under Episcopal regimen, and offering his devotions in the forms so dear to him, and all this as fully as he can do under the existing order of things, and yet without making these things to be

terms of communion? Why may not every denomination keep what it prefers, and have, besides all this, fraternal and actual union with believers of every name? This, possibly, is all the external unity that the Church of God may have any need to reach, ere all her members have crossed the flood to the "better country," where perfect love shall bring perfect knowledge and perfect harmony.

But alas! for all these sweet visions of union in faith and works, if the sectarian spirit, which of late years has broken out in many quarters with fresh violence and rancor, is to shut up the hearts of Christians against each other. This temper must surely be "the last infirmity of noble minds." He who is unwilling to labor in conjunction with others for the conversion of sinners; he who is unwilling that they be saved except by his own denominational ways and means, and for the greater strength of his own sectarian pen-fold, surely mistakes the mind of his Lord and the genius of Christianity. He whose love of souls is boxed up in "boards," or restricted to "committees," or exclusively confined to denominational modes of action, may well doubt whether he be not more of a sectary than a Christian, if indeed he be any Christian at all, in the high and generous sense of that sacred name. *Let us not be misunderstood.* We do not at all object to ecclesiastical organizations for benevolent purposes and the extension of the Church. We believe that such organizations may be exceedingly useful, and even necessary, to draw out the full strength of any branch of the Church. But what we would say is, that *the existence of such ecclesiastical organizations creates a necessity for*

such institutions as the American and Foreign Christian Union, and other forms of voluntary association for the conversion of the world, not to a sect, but to Christ. The devout disciple who labors to this end through the channels opened by the wisdom and piety of his own branch of the Church of God, has the more need to bestow an ample share of his Christian charity

in love and gift on these more general organizations, in which his hand is grasped by Christians of other names, and his heart beats with theirs in prayer and effort for the honor and kingdom of their common Lord. Only thus can he exemplify in very deed that Protestant Catholicism whose prevalence is so indispensable to the hopes of the world.

(For the American and Foreign Christian Union.)

CHRISTMAS AT ROME IN 1855.

ON Tuesday, December 25th, having been in bed but a few hours, I arose at two o'clock in the morning and hastened to the grand old Church of Santa Maria Maggiore, to be a witness of the honors paid to a certain *bambino*, or doll, representing the infant Saviour on this day, regarded by many as his natal day. Most of the principal churches, if that name can be given without profanation to those "chambers of imagery," have one of these dolls, which, at this season of the year, are displayed in great style. Most of them look like those undignified things called "rag-babies," and are formed like miniature Egyptian mummies. A few of them are quite noted for their supposed miraculous powers, of which many foolish tales are fabled. One in particular, the *bambino* of the Church of Ara Cœli, on the Capitoline Hill, an edifice of twelve centuries' standing, is very famous. He "brings his masters much gain;" and the merry monks get no small revenue in letting out his healing powers for the benefit of rich invalids, by depleting their plethoric purses. He fairly blazes with diamonds, including which he is really

worth something! While I was gazing at his jewels, the first time I saw him, one of the kneeling throng of his worshippers, among whom I was standing, very neatly picked my pocket, thus, in the good old Roman style, mixing pelf with his piety. During Christmas holidays, either some elegant side-chapel or else the *baldacchino* or recess for the high altar, is fitted up like a scene in the theatre, representing the stable at Bethlehem, with the *bambino* in a manger, and stuffed images of Mary and Joseph, a cow and an ass, an angel or two, and the "wise men of the East," grouped around. There is a nunnery at Rome, called the *Bambin Gesù* Convent, whose nuns are specially devoted to the service of one of these idols.

But we must get back to the house of Santa Maria Maggiore, a very grand and vast edifice, capable of holding many thousands of people, though at the time now spoken of there were not above one thousand present. It must have been the work of hours to light the numberless candles, many of them stuck up in almost inaccessible places. The burning of wax candles is a very considerable feature in the Roman

worship. On the vast floor, of rich marbles beautifully inlaid, far more elegant than any carpet, there was no pew, nor seat, nor obstruction of any kind, save the bases of the huge pillars which bear up the stately roof. The pictures, the frescoes, the parti-colored paint, the gilding, and the statuary, were in glaring and staring profusion, as is the case in most of the numerous churches of Rome. These things are the accumulated spoils of ages, gathered from a world in spiritual vassalage.

The ceremonies lasted from three o'clock till after seven, during most of which time I stood upon a projecting angle of the base of one of the lofty columns, till every bone in me was chilled, and my legs and feet became very rebellious. Cardinal Riccardo, a noble-looking personage, presided, assisted by a crowd of priests and inferior clergy. After some three hours of most complicated ceremonial, with incessant chanting, and singing, and organ-grinding, much sound and little sense, much show and no substance, they were ready for the grand movement.

A battalion of several hundred soldiers had been marched in, and formed in two lines so as to make a broad lane down one side of the church. Through this, marched the priestly procession, still chanting lustily at the top of their voices, which by this time were rather hoarse. The train passed out of my sight into a large side-chapel, near the front of the building. Here they tarried for some time, and I know not what they were about. When they reappeared, there came first a grotesque old "gentleman in black," who seemed to be a sort of chief marshal. He was followed by a great number of White Friars, two and two,

still keeping up the ceaseless chant, and bearing lighted candles some four feet long. These were four-barrelled candles, with four wicks, like so many candles combined, or like a cluster-column in a Gothic church. The friars had, many of them, the real fanatic glare in their eyes. Others looked weary and drowsy, as well they might. Next in order was a great company of the priests, gorgeously arrayed, chanting and lugging their big candles, like quadruple cudgels; to say nothing of cross-bearers, and others swinging the fuming censers. Next came some able-bodied men, bearing a splendid canopy, and under it a huge metallic vase, elaborately ornamented, and purporting to be the Bethlehemite manger, but looking more like an enormous soup-tureen, that would hold half a barrel of the real "mock-turtle." On the lid of the tureen, lay the dearest little *Bam* that eyes ever saw! This one was not much cumbered with swaddling bands, or any other garment. I fairly broke the Tenth Commandment, by coveting it for my little girl. It was just the toy for her. Behind this came the cardinal, with mitre on, and his train-bearers and other helpers bringing up the rear.

The instant the holy *Bam* hove in sight, the word of military command rang sharply through the church; and every soldier, in the twinkling of an eye, as if by a single volition for them all, dropped on one knee, the butts of their muskets making one clang on the paved floor. The right hand kept the bayoneted gun erect; while the other, reverently held to the cap, shaded the face. At the same moment, all the populace, for there were very few respectable people present, went down upon their "marrow-

bones." The effect of this was quite dramatic; and it was, to my eyes, the only part of the ceremonial which bore any thing of an imposing aspect. All the rest was either tediously monotonous, or mere baby-house play, most puerile and painful to behold.

The procession then tramped its way into another side-chapel, near the altar end of the long building. This apartment, though a mere appendage to the main structure, would, in this country, be considered as a large and certainly most magnificent church. I followed on, and saw the *Bambino* laid on a gorgeous altar, and before it the cardinal celebrated a mass with all the gravity imaginable. Oh! it was distressing to see this man so venerable and majestic in appearance, burning insense to his pretty little idol, prostrating himself in prayer before it, and presenting it for the adoration of the deluded crowd of worshippers. When all was over, it was a relief to get away from the sickening scene. My soul was thankful that day for the distinguishing mercy, which had saved me, and all most dear to me, from being slaves to such childish and debasing superstition.

After an hour's rest in my room without breaking my fast, I hastened to the Church of St. Peter. This is not the place for describing that immense and magnificent building; if described it can be by any thing short of actual inspection. My station was taken near the high altar, whose gorgeous and lofty canopy of bronze, a temple of itself, stands isolated near the centre of the church, under that far-famed dome, swelling high above it, like a marble firmament. Saying nothing of the motley throng of gazers, a mixed multitude from all nations, attracted

by this festival, the first persons to be noticed are the men-at-arms. Passing by the French soldiery, present in large force, we first look at the Pope's household troop, the Swiss Guard. Their costume is very singular and theatrical, and has been worn as now, ever since it was invented for them by the "grandiose," Michael Angelo. Besides helmets and steel cuirasses, they wore a parti-colored suit from neck to foot, very much like "merry-andrews," or the clowns in a circus. They were armed with most murderous-looking halberds and pole-axes, and were posted about in all parts of the building. More striking than these, to the eye at least, were the Pope's *Gardi Nobili*, composed of the young Roman nobles, whose privilege it is to serve as his Holiness's body-guard on these grand occasions. Their uniform is very splendid, of course; and they are very graceful in their drill. But get close to them, and you see that they are a puny and spiritless set; a degenerate race, whom their senatorial and patrician sires would have looked upon with scorn. Any New-York fire company would rout the whole of them at the first rush. There were also many officers stalking about the floor, in costly regimentals, with stars and crosses fixed to their padded breasts.

At nine o'clock, the grand procession came from the Vatican, which adjoins St. Peter's. A regiment of priests and bishops, arrayed in divers rich costumes, according to their several grades, led on the cardinals, arrayed at this time in imperial purple, each holding his mitre in his hand, and having his train borne obsequiously after him. Then came the great Jove of this idolatrous system, the "Holy Father" himself, with his tall and dazzling tri-

ple crown flashing with gems, and garbed as godlike as man might be. He came in no vulgar style of locomotion, but on a living chariot, a chair of state, borne on the shoulders of fourteen men, clothed in crimson damask throughout, as if blushing all over for a degradation of which, in fact, they are only proud. Eight others held over him a silken canopy; and on either side was carried something made of elegant plumes, in the form of a huge fan. On he came full slow, the whole procession roaring a chant with might and main. After a wonderful series of motions, they succeeded in getting him seated on one of the two thrones provided for him within the chancel. It was long before they could get him fixed, his apparel all duly changed, and his tiara replaced by a mitre. Then business went on in earnest. Ever so many things were done. His mitre was put off and put on, perhaps forty times. From the first throne, he was taken to the other, where the prostrations at his feet were astonishing. How forcibly is the beholder reminded of the Apostle's prophetic description of the "man of sin," as one "who exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, showing himself that he is God." If the Pope were indeed a divine being, it is not possible to conceive what higher divine honors could be rendered him than he now receives. The sight of this man-worship fills the faithful soul with horror.

After all these tedious preliminaries, the Pope proceeded to the celebration of that crowning imposture, the Mass. As he moved from his throne to the altar, the multitude, all but the stiff-kneed Protestants, fell to the earth.

The Gardi Nobili did this thing in beautiful melodramatic fashion, sinking gracefully on one knee, throwing the lower end of their steel scabbards forward, raising their sword-hilts to their faces, and then sweeping out the blades so that the points touched the floor, and formed a cross with the scabbard next in order. In this elegant posture they continued till the *Papa* had climbed the altar-steps. It was a most touching spectacle! a sight that might have converted many a heathen into a bigger heathen than he was before—an idolater of the spiritual despot of the Tiber!

As for the Mass, and its elaborate puerilities, the Pope, as a man-god, went to work and created his Creator, and when he had prayed to him, and made his followers do the same, the Pope ate him without any help, and so made an end of him. One could not fail to think of Juvenal's ridicule of the Egyptian, who first prayed to his onion, and then devoured it! But this was nothing to the Pope's doings. From the altar he went back to throne number two, where he received the greetings of the Cardinals.

When all was over—and it lasted from nine till noon—the procession departed as it came. The Pope was borne on his human car directly by me. His lips were moving, and his eyes and fingers were twitching nervously. He appeared as if praying—praying, perhaps, that his bearers might not let him fall, and break his neck. It is said that the motion makes him "sea-sick." The persons who carried his canopy, like several others in the train, were dressed in black, and in an elegant antique style. Each of them bore a silver mace, which, if it had been solid, two men could scarcely

have carried ; but, being as hollow as the religion of the hour and place, were easy to wield.

Retreating from the pageant to my quarters, my thoughts ran for hours upon the sad spectacle of a Christianity so thoroughly corrupted from the simplicity of Christ, so contrary to his precepts, so opposite to his spirit. Is no sustained effort ever to be made to rid the world of this system of imposture on the part of the priests, and

delusion on the part of the people? Is the Protestant world never to be fully roused to the evils of Popery, so as to assail them at every point with the weapons of light and the force of love? If the Lord would but open windows in heaven! Oh! if he would! And he will! He will pour the blessing forth to the conversion of the Papal nations, whenever his people "bring the tithes into his store-house," and so put his promise to the proof.

FOREIGN FIELD.

LA TOUR, VALLÉES VAUDOISES,
PIÉMONT, Sept. 29, 1856.

REV. DR. McCURE, *Secretary of the
Amer. and For. Christian Union.*

VERY DEAR SIR: Your letter of August 18th afforded us much joy, by informing us, that the Lord had deigned to lead you happily through all dangers by sea and land, to the bosom of your loved family, which he had kept for you in full health and safety. We are deeply sensible of the lively and cordial interest which you have thus far testified in us, and which you have promised to cherish. Be pleased to express to your Board, whose organ you are, all our gratitude for their new appropriation of one thousand dollars, voted in aid of our work of evangelization in Italy. Our necessities are so great, that this sum is to us like a sweet and refreshing rain upon a parched soil. I hope that the Lord, who has granted and continued to us such excellent friends, will also give us the Christian wisdom and activity necessary in order to gladden the hearts of those who feel themselves called to labor with us in the work of

evangelization in this unhappy Italy. You know the state of that country, and that it is of the utmost importance to make concentrated efforts to restore to it the truth, for want of which it has lost the life, strength, and dignity, belonging to truly Christian nations.

Our missionary stations have lately reached a very satisfactory state since the struggles occasioned by the recent regretted divisions.* If I say "regretted," it is in the sense that it is always sad to see those who call themselves brethren in Christ, not so well united in him, and not so inspired by his love and self-denial, as to be able to surmount the thousand lesser causes, human and carnal, which tend to division. But when these discordant elements take a consistency which makes them seem like integral parts of the truth, or at least like a better conception and expression of the truth, it is very well that those who are the representatives of those ideas should go

* This refers to certain esteemed brethren, "Italian converts," who left the Waldensian churches a year or two since, and formed separate organizations on the Congregational plan, or something like it.

off by themselves, to make at their own cost an attempt to realize what they have conceived in their thoughts as something better.

We have lately made some changes among our laborers. Mr. Bruschi, who was at Oneglia, seeing that his efforts were not crowned with sensible success, and that he might apparently be employed more usefully elsewhere, has been transferred to Genoa, where his work is blest. Mr. Borelli has been invited by the Italian Committee at Nice, to labor in the neighborhood of that city. The missionary stations at Genoa and Turin are at the extremities of the railroad. We wish to tie them together by intermediate stations. With this view, we have sent to Asti Mr. Musso, a Bible-reader and distributor, and a man very capable of presiding at meetings, and edifying the simple and faithful by opening the Scriptures to them. He is to itinerate in the country; and as soon as he has formed a nucleus of evangelical Christians, and we shall have a disposable minister, it is our intention to place one there. From many things which have come to our knowledge, we are persuaded that numerous souls there are hungering for the word. Many copies of the Bible have been sold there of late.

As it will be to this work, and that at Genoa especially, that your Christian liberality will be applied, let me enter into some details as to these two posts. The laborers at Genoa consist of one minister, one evangelist for Genoa itself, and a second for the *faubourg* of Sampier d'Arena, one school-master, one instructress, and one temporary colporteur. Our laborers perceived the need of a new place of worship in the centre

of the city; the two chapels already opened being near the extremities of Genoa. As soon as the priests were aware of this new meeting, they roused the fanaticism of the women and children. The first evenings, our friends were interrupted in their exercises of devotion by the yells of the populace, and by the throwing of stones through the glass windows of the hall. But the prefect of the police, when notified, took measures to insure quiet and good order. He expressed, in very kind terms, his regret that we had been troubled in the peaceable and inoffensive exercise of our worship. These meetings have been continued; and the pastor at Genoa informs us that now the work wears a cheering aspect, and that there is a growing zeal among the members of the Church. "Many evening-meetings are held in private dwellings. There will soon be one of these for every evening in the week. The three services on the Sabbath are well attended. The last Sundays, the chapel has been full—it seats more than two hundred and fifty persons—and many new faces were to be seen. Last Sunday, one young man, for whom I have been much concerned, was restored to the communion. The blessing of God rests upon the work. The coming of Mr. Bruschi has been a blessing. This dear brother has all my esteem and affection. We coöperate with the most perfect accord. He has a sincere and living piety, great activity, and a sound and prompt judgment. He is extremely useful. He has greatly helped to raise my courage, which had been somewhat cast down. I have never yet known an Italian converted to the Gospel who has so much humility and tenderness. The evening-school goes on in a very

satisfactory manner. It is attended by half a score of children, and by more or less grown persons. We have two weekly meetings in the chapel, and already four meetings in families. The Romanists persist in coming every evening to sing their rosary before our school, in order to annoy us. But this does not hinder so but that this evening there were three men at the meeting who were never there before. In fine, in the spiritual relations of the work I find myself happy, more happy than ever before; but as to the material relations, I often find myself in the greatest embarrassment. We have had quite a number of sick people, some of whom, in consequence of their sickness, have been plunged into extreme want. Pursued by a landlord trying to turn them out, pursued by the baker seeking to be paid, pursued by the cries of their children clamoring for bread, they could not believe that I had not wherewithal to succor them."

In the country villages, the priests still retain much control over the poor people, ignorant and fanatical. Our evangelist Noceto lately made an excursion to Castlenuovo on the Scrivia. He gives us a sad picture of the intellectual and moral state of the people. "I must say that the inhabitants of this country are like the heathen. They consider a certain *St. Désiré* as more powerful than Jesus Christ. They consult his image to learn whether the crops will be plentiful or no. When they fix their eyes upon the image and it smiles upon them, it is a sign of prosperity; if it looks gloomy, it is a bad presage. The superstition and ignorance are incredible. Since my arrival I have held Bible-meetings with four or five friends.

The priests at once found it out, and did their utmost to drive me away. They calumniated me before the authorities; but they did not succeed in this, for all my credentials were in order. They frightened the masters of the houses where I lodged, so that I was twice obliged to change my quarters during the twenty days of my stay. From the church-pulpit, the priests called me a ravening wolf, and described me as the enemy who was sowing tares in Christ's field. They declared that whoever persecuted that Protestant should receive the Pope's plenary indulgence and the favor of God; and, on the contrary, whoever received me, or even listened to me, should be struck with the most dreadful curses of heaven. To increase the efficacy of their statements, they affirmed that, when I touched certain books, (the Holy Scriptures,) which they called the devil's books, flames came out of my mouth, the hair rose upon my head, and a pair of horns projected from my forehead. Imagine what terror my name inspired. In spite of these gross tricks to hinder the word of God from entering in among this people, some souls have been won to Christ. I will give you one example. A young girl, taught and led to the feet of Christ by her mother, works in a silk-factory. She is the object of every kind of insult from her young unbelieving companions. As she suffered these things with the greatest patience, she was noticed by another young girl, who came to her one day, and said to her: 'They all mock you and despise you; but as for me, I wish ever to be your sincere friend. Your religion must be good, since it enables you to bear all this abuse without complaining. If it

is not troubling you too much, I would like to know what your mother teaches you.' 'My mother,' she replied, 'always tells me of Jesus Christ, who, though he received injuries, never retaliated; and when he was threatened, submitted without a murmur; and who bore our sins upon the cross, and gave us an example to the end that we might walk in his steps.' 'And I too, I wish to belong to this religion of Jesus Christ,' responded the second girl; and she with her friend attends the meetings conducted by the evangelist."

Be pleased, dear sir, to receive these lines with the kind indulgence of which you have given us unequivocal proofs; and to present to Dr. Fairchild and the other members of your Board, my Christian salutations, and the assurance of my lively gratitude.

Your devoted and affectionate brother in Christ, J. P. REVEL,
Moderator of Waldensian Table.

FRANCE.

FROM the Secretary of the Central Protestant Society of Evangelization, at Paris, we have received an interesting communication. We translate several paragraphs. After speaking of their pressing wants, and their confidence in God, and in their American brethren, as to the aid needed in carrying on their great work, the letter continues as follows:

"We have not, for some time, seen those religious movements which were witnessed in former years, and by means of which many of our churches came into existence. Speaking according to human wisdom, circumstances are not favorable to similar manifestations of grace. But those congrega-

tions, with a constancy often quite exemplary, strive against the obstacles thrown up against them by the Roman Church, which they have forsaken, and, with few exceptions, their members do honor to their profession of the Gospel, by the strictness and purity of their morals. At the same time, we are persuaded that the manner in which Popery uses and abuses that sort of exterior prosperity which it at present enjoys, is preparing a future for new triumphs of the cause of truth. The ambition of the priests stirs up the taste for legends, miracles, and little superstitious devotions, in such a way as to disgust a great many people, who will soon be seeking that more serious style of piety which accords with the Gospel. Recently, one of our most widely circulated journals, the *Siccle*, said, in speaking of these matters: 'One of two things is sure to take place; either Catholicism, already so violently shaken by the hand of Luther, must sink irretrievably under the influence of the abuse and excess of power inherent in absolutism, or it will have to return to its primitive constitution. In either case, the existing state of things, contrary to the spirit of Christ, and contrary to the spirit of the Gospel, is destined to perish at no distant day.'

"This state of things, which strikes all enlightened minds, makes it a duty to redouble our activity, so that when the moment comes when France may turn toward the Gospel, we shall be in a condition to distribute it abundantly, and shall have in all parts of the country centres around which souls hungering for righteousness, may find relief. And we have firm hope in God, that he will for this serve himself of the efforts which he permits us to put

forth. It can not be for naught, that the divine wisdom formerly preserved our churches, in spite of the fires of persecution, and that he to-day permits them to extend themselves, and also to strengthen themselves as they have done for the last twenty years.

"The labors of our Society extend to more than thirty departments, where we have more than forty different stations, some evangelized entirely by our agents, and others receiving subsidies whereby the nearest pastors are enabled to visit them, and to celebrate worship. We have about forty ministers of the Gospel, who aid us in different ways, and twelve of them are wholly supported by our Society. Our last annual report gave you an account of their labors. Since then, little intelligence of importance has been received. Those of our stations which we have particularly commended to your Christian care continue to appear worthy of it.

"*Estissac*, (Aube,) is yet under affliction. Its temple is still shut up, notwithstanding all the measures we have resorted to for obtaining from the civil authority permission to reopen it. The influence of the Roman clergy remains very great. The result of the tedious persecution against this people, all of whom had forsaken Popery, is, that the fearful and unbelieving have withdrawn, while the truly faithful have become more faithful. There are of this latter sort one hundred and sixty-five persons, resolute and immovable, and who are a precious conquest over error. Since some weeks, meetings for worship have been held to the great joy of these poor brethren, and we hope that this will be the beginning of happier times for them. Notwithstanding the inter-

diction of public worship, we maintain at this post a pastor and an evangelist.

"In the North, the stations of *Fresnoy le Grand* and *Grougies* continue to present a cheering aspect. The new converts persevere, the number of marriages and baptisms in the church increases, and the schools are prospering. In the neighborhood are several Romanist *communes*, where an awakening full of hope is taking place. These two posts have each a pastor and a teacher.

"*Elbeuf*, (in the *Eure*,) has its pastor, and its school-master and mistress. This work exacts great pecuniary sacrifices from us, but gives us precious encouragement. The laboring population, quite numerous in this manufacturing town, shows itself very accessible to the Gospel, and we count hundreds of adherents there, of whom we dare not say that they are all converted, but who press eagerly around the Gospel, and among them a considerable number of souls are sincerely devoted to the Lord. The acting pastor, a young minister capable and full of zeal, a few weeks ago was consecrated to the holy ministry in this very church, and the ceremony appears to have produced an excellent impression. The schools for boys and girls have lately been reorganized, and are in a very prosperous way.

"At *Sainte Opportune*, a community which has gone out entire from the bosom of Romanism, we still have an evangelist, who is not permitted by the higher authorities to open a school, but who is at full liberty to celebrate public worship. There, too, is increasing life and progress. The evangelist is often called to visit adjacent *communes*, where religious wants are felt. In one of these localities, as you

may remember, a temple has been built by the inhabitants themselves; but, unhappily, we have never been able to obtain authorization for opening it. We continue our endeavors to reach this result.

"You see, dear sir, that, in spite of the adversaries, the good work gains ground in France. The advances are slow, but they are constant and very sure. Help us still by your prayers and your material succors. You know full well how important it is, that France should become one of the heralds of the Gospel."

BELGIUM.

In Belgium, as in France, the Protestants, though mostly presbyterial in their ecclesiastical forms, are divided into such as are independent of state control and pay, and such as to some extent are recognized by the civil government, and supported to some considerable degree from the public treasury. Each of these classes has its missionary institutions for spreading the Gospel around them. In France we aid them both by appropriations from our treasury. In Belgium, we have thus far assisted only the Free Church organization, which has found frequent mention on our pages. We give below a communication just received from Rev. Mr. Kessler, a missionary to the Jews at Brussels, and also acting Secretary to the Committee of Evangelization, supported by the churches in alliance with the State.

"COMMITTEE FOR THE PROPAGATION OF THE GOSPEL IN BELGIUM.

"FIFTH ANNUAL MEETING.

"THE annual sermon was preached at Paturages, on the 28d of June, by the

Rev. Ernest Vaut, President of the Society, and the public meeting held in the Church of La Bouverie, on the 24th, the Rev. Mr. Spoerlein, Vice-President, in the chair, supported by the Rev. Van Maesdyck, Pradey, Becker, Ledune, Cornuet Auequier, Harmiguy Van Neven, Kessler, missionary to the Jews; Messrs. Schmidt, Brandt, Baron de Boetzelar, etc., etc.

"The meeting was opened with singing and prayer. The Rev. Mr. Spoerlein, from Antwerp, in the absence of the President, who had been called away on pastoral duties, informed the assembly of the resolution of the committee to have their annual meetings every year in another locality, and called upon Mr. Van Maesdyck to address the meeting.

"The Rev. Van Maesdyck (formerly a Roman priest:) 'It was in the year 1887 that I passed this place, and many things have happened since, upon which I look back both with sadness and joy. Just then I had left the Church of Rome, but the Church of Rome had not quite left me, and two years later I was on the point of entering it again, when the Lord, who was more faithful than myself, kept me by his grace from falling into the everlasting pit.

"For the last seventeen years, as you are perhaps aware, the pastorate of the Flemish Church, in Brussels, has been committed to my care, a church which counts now 1800 souls, the greater part converts from Catholicism, and, by my humble instrumentality, gathered to the flock of Christ. During these seventeen years, I have seen many works connected with the evangelization of Belgium going on; but, confining myself to the work of this Society, mention Vilvorde, near Brussels, where a congregation is gathered every Sunday, and once a week a Scripture-reader goes from house to house to bring the word of God to the homes of those who will not come to the service.*

* Vilvorde is the place where the holy martyr, Tyndale, whose translation of the Bible into English, since many times revised, forms the basis of our common version, was burnt alive.—EDITORS.

At Bruges, too, the stronghold of Popery, I have seen the work of God commence and prosper; the colporteur, himself a convert from Popery, has distributed and sold in Bruges and its neighborhood more than one hundred and fifty copies of the word of God, from eight hundred to one thousand tracts, and gathered every Sunday some twenty or thirty hearers round him, one of whom has since died in the faith of Christ. His last words when urged by the priest in the hospital to confess to him, were: 'I have found the only and true confessor, Jesus Christ. I die in peace.' Many obstacles being put in our way, the work in Bruges seemed to decline, and our scanty means necessitated us to withdraw the colporteur. Now, a young man from Holland, intending to go as a missionary to the heathens, has applied to us to work among heathens nearer to him; and, trusting to the Lord that our brethren in foreign countries will respond to our call to supply us with the necessary means for carrying out the object of the Society, we have engaged the services of Mr. Hacksteen for Bruges and its neighborhood. Not to take up your time any longer, I conclude by praying that the work which has begun here under such favorable auspices, which has been carried on with so much zeal, and is productive of such fruits, may never flag nor cease, but spread all around its hallowing influence, so that many, many more souls may be brought from darkness and superstition to the marvellous light of the Gospel of our blessed Lord and Saviour Jesus Christ.

"Baron de Boetzelaer then gave the report of the Flemish school in Brussels, which was established two years ago. Education has been imparted to eighty pupils, twenty of whom are Roman Catholics, and the examination held lately has shown that the children have made considerable progress in all the branches of instruction. Want of means has hindered the committee from establishing an infant-school, and it is to be hoped that in the course of this year, contributions

will come in more liberally, so as to treble our operations. The Bible is introduced as a text-book, not only in this school but in all others supported by the Society.

"The Rev. Mr. Pradey from Liege: 'Having been present at the opening services of this Church, you have no doubt that I take interest in its welfare, and it gives me much pleasure to see such a goodly number here to-night. But not only the evangelization of other parts of Belgium is as dear to me, and I dare say to all my brethren in the ministry who are on this platform. Now, before telling you what has been done for the spreading of the Gospel in the province of Liege, I must premise that superstition is not the only foe we have to encounter. Infidelity is gaining ground everywhere, and I can say without exaggeration, that among the 80,000 inhabitants of Liege, 60,000 are only Roman Catholics in name! To this infidelity and religious indifference we may attribute that the work of God is progressing but slowly. At Grivegnée, near Liege, regular services have been conducted once a fortnight, yet the number of hearers has never been more than twenty.

"A more interesting field of labor seems to open in Chenée, about a mile from Liege. Some persons have lately requested me to preach the Gospel there, because the villagers are very much exasperated against the Romish clergy for having built a church in honor to Notre Dame de Loretto. A private room being offered by a Catholic, I preached the first time before twenty persons. Since then their numbers have increased so much that we shall be obliged to look out for another place of worship. It would be of the utmost consequence to have weekly services there, and to engage an evangelist. As I have to preach in my own church, and not wishing to leave Grivegnée without spiritual food, it is impossible for me to preach at Chenée more than once a fortnight. Shall this station fall to the ground? for so it will;

the good seed sown there once a fortnight is sure to be rooted out during the interval, and ere long we shall see Popery triumph again, and the cross of Christ once more trampled under foot. Pray, my friends, for the sustenance of your place of worship—pray for the sustenance of Chenée—pray that the Lord may send forth laborers into his harvest, for truly the harvest is plenteous, but the laborers are few.'

"Mr. Schmidt, from Brussels, spoke of the work at Rougy, near Tournay, alluded to Vilvorde, which, 300 years ago had a most flourishing Protestant church, consisting of 2000 souls, but which were all cut off by the cruel and blood-thirsty Duc d'Albe, and dwelt chiefly on the evangelization connected with Antwerp. There the work almost ceases to be a work of evangelization for Roman Catholics in Belgium, because the colporteur employs his time among the sailors and emigrants.

"Not wishing to anticipate the report, which will soon be printed, and give the most interesting details, suffice it to say, that during the year ending June, 1855, the colporteur had sold 1779 copies of the Bible, or parts of it, in divers languages, 448 religious books, and distributed freely an immense number of tracts, and that this year the number is by far increased.'

"In conclusion, Mr. Schmidt alluded to the sad state of the Society's finances, by which their hands are bound from extending the work as they wished, and urged upon all present to interest their friends in behalf of the committee.

"The Rev. Mr. Spoerlein, from Antwerp: 'To see a whole church filled with working men and women, is a sight not to be met with every day, and we can not too much thank God for having raised a cause in this province, which promises to be the most efficient field of evangelization in Belgium. The Church of La Bouverie, under the able and faithful pastorship of the Rev. Coruet Aucquier, (himself formerly a Romanist, and born in the place,) consists of at least two hundred and fifty

souls, all of whom are converts from Popery, and within the last year sixteen persons have abjured the Church of Rome and been admitted into the Church of Christ. The congregations at Paturages and Cuesmes consist likewise of converts from Catholicism, both pastors and flock, and it is marvellous, indeed, to find in a province which not so very long ago had scarcely any Protestants, hundreds, and, let us hope, soon thousands of faithful and zealous believers in Christ. We shall go on, I trust, in the strength of the Lord. He who has done for us so much, who has helped us to overcome so many difficulties, will surely not leave us now, but send us men and means to keep the stations we have, and to spread the Gospel farther in this benighted and priest-ridden country.'

"The Rev. Coruet Aucquier addressed a few words especially to the Romanist part of the assembly, exhorting them to ponder well what they had heard, and to think of the fearful state they were in, bending as they did, their knees before pictures, and offering homage to men instead of God.

"'Your hour,' said he, 'may be very near; every moment you are exposed to lose your lives in the coal-pits: are you prepared to meet your God? The priest will not be there to confess to him; make then your peace with God and our Lord Jesus Christ, blessed forever. Amen.'

"Another hymn having been sung, and prayer offered by the Rev. Mr. Pradey, the meeting separated."

TUSCANY.

WE have before us a list, printed in the *Eco di Savonarola*, of the sufferers by religious persecution in this oppressed country, since the year 1849. The work was fitly inaugurated by the seizure and burning of three thousand copies of the New Testament, not in the Protestant version, but in that of Martini, formerly Popish Arch-

bishop of Florence. This list contains thirty-three names of persons imprisoned or exiled for little else than reading the Bible. Besides these above an hundred have been more or less annoyed by the courts and the police. And yet this wicked effort to suppress the truth is labor lost. The Grand Duke Leopoldo has recently admonished the priests of Florence to spy out heresy by every possible means, and has announced to them that the government is positively assured of the existence of *ten thousand Protestants in Tuscany*. In the village of Pontedera, a number of zealous converts, men too who have felt the weight of the legal prosecutor's hand upon them, have boldly organized themselves as a Church of Jesus, that persecuted Nazarene.

THE BISHOP OF ARRAS.

THE French are certainly queer or inconsistent in some things. We have had occasion to speak of the attempts to suppress the liberty of worship at St. Bel and elsewhere. And now, *per contra*, we have somewhat to place to the other side of the account, as to the disposition of the government in this matter.

The Bishop of Arras had published a *mandement* on the subject of religious instruction in "mixed schools," or schools attended by Protestants as well as Romanists, which greatly disturbed and insulted Protestant parents, both French and English. Hereupon the Minister of Public Instruction and Worship, a member of the Imperial cabinet, has published the following letter addressed to the Rector of the Academy at Douai, to "snub" the arrogance of "my lord of Arras:"

"PARIS, Sep. 13, 1850."

"MR. RECTOR:

"I understand, that the Protestant families, French and English, residing in the department of Pas-de-Calais, have manifested a fear lest their children may not find in future, in the mixed schools they attend, the protection necessary to the free exercise of their worship. It is important that there be no currency given to such apprehensions. His Majesty wishes the faithful maintenance of all the fundamental rights guaranteed by the Constitution of the Empire. Let these families, then, be reassured. The liberty of worship shall be respected in the mixed schools, as in others, and the children belonging to the different worships recognized by the State shall find the sincere concurrence of the Administration in the free practice of their religious convictions.

"Be pleased, Mr. Rector, to communicate these instructions to the heads or directors of the mixed schools in your department, and accept the assurance of my most distinguished consideration.

"The Minister of Public Instruction and Worship,

"ROULAND."

FRENCH OFFICIALS.

THE peevishness of petty officials, and their stupid obstinacy, oftentimes causes great trouble to our brethren in France, notwithstanding all the fair professions of the Imperial government. Among other instances given in this number, we place the following, mentioned by the correspondent of the *London Christian Times*:

"The Lyons papers state that for the last ten years the Protestant service has been celebrated openly in St. Bel, about four leagues from Lyons. A fortnight past, the Mayor of St. Bel, acting on the authority of the prefect, ordered the Protestant church to be closed. When the worshippers flocked to their wonted place

of worship on Sunday, they found the church-doors closed, and guarded by hirsute gendarmes. Arrangements were made accordingly for them to meet in another building. On Sunday last they were rudely interrupted in the celebration of their 'simple service by the clash of gendarmes' spurs; a body of these rough functionaries marched up the aisle of the room which did duty for the church from which the Protestants had been driven forth, and again were they dispersed, and the names and addresses taken down.

"At Seigné (Charente,) the meetings for worship have also been interrupted. The new Protestants had signed a petition to be authorized to worship God publicly; the prefect refused to grant it, on the plea of possible disturbance of the public equanimity, and also on that of its not being the expression of any really serious want. A few days afterwards, a pastor of the Free Churches, who for two years past had held meetings in the commune, went there to visit his friends. The mayor heard of his arrival; called together the whole municipal body; exposed to them the perils of the situation, and courageously set out at their head, to search house after house, until he should find the pastor in the flagrant act of preaching. House after house they visited, but found him nowhere; everywhere they inquired, he had either just left or was not yet come. The pastor, who had no reason to avoid the mayor, on hearing of the anxiety of the venerable company of public functionaries to find him, set out to meet *them*! All in vain, they were doomed not to meet that day. On the morrow, the pastor paid a visit to the mayor, who was greatly embarrassed at first, but at length informed his visitor, among other things, that the law forbade Catholics to become Protestants, and Protestants to become Catholics; and ordered that each should keep to his own religion! On the pastor observing that he could not prevent him from visiting

his friends in the commune, the worthy mayor replied: 'I shall not prevent you from visiting them, but I expressly recommend you not to speak to them on religion! As to praying to God, let every one say his prayers at night at the foot of his bed!'"

SARDINIA.

A CURIOUS document has been issued, instructing the Piedmontese clergy how to proceed in their present uncomfortable condition. It is well known to our readers, that the Sardinian government secularized a vast amount of monastic property. For this, the clergy, acting under instructions from Rome, cut off from the sacraments all who had any share in the transaction, or in the purchase of the lands. The members of the government and parliament laugh at these clerical fulminations. But there are many inferior agents in this business, who are unwilling to let it alone, but are greatly troubled at the priestly thunderings. Many of the purchasers were in the same predicament. But, after a long struggle, it was becoming evident, that if these laymen were compelled to choose between the Church and their temporal interest, the Church must entirely lose them. To prevent this, the Papal Council has hit upon a nice device. The sinner in this behalf is now required to express his sorrow to the priest, but not to the public. With this compromise between public sin and private sorrow, he may get absolution and sacramental grace once more. The purchasers of ecclesiastical property must also profess that they have an indefinite intention, at some future time, no matter when, to restore their property to the Church. Admirable casuistry!

It remains to be seen how far the Sardinians, a sensible and straightforward sort of people, will be coaxed by these childish concessions.

BRUSSELS UNIVERSITIES.

THE bishops in Belgium, having under their control a University at Louvain, are carrying on a sort of crusade against the universities at Ghent and Brussels supported by the State. It seems to be a sort of attempt of the right reverend fathers to cry up the wares of their own shop in preference to rival establishments, and some drawback must probably be allowed on this account, from the severity of their accusations. Thus, the doctors of Ghent are said, in their teachings, to represent the Church "as a human institution, as the result of fortunate circumstances, as an invention of the Roman Pontiffs—these same Pontiffs successors of St. Peter, and vicars of Christ, as usurpers and oppressors of the human race, so that Luther, Zwingli, Calvin, and the other leaders of the Reformation of the sixteenth century came to free the human mind from the shameful yoke under which it groaned." They also accuse one of the professors of Arianism and Pelagianism.

The University of Brussels has replied by the mouth of one of the professors, Mr. Verhagen, to these accusations. This he has done in an address at the opening of term. The speech of the Belgian Professor is very long, and we are indebted for an abstract to the Paris correspondent of the *Guardian*. He accuses the Roman Catholic clergy and Church of having broken through the treaty of alliance and tolerance entered into at

the commencement of the independent career of Belgium. Every one then hoped for tranquillity and happiness; but hardly had a year elapsed when "the chief of Catholicism, a stranger to our country, to our manners, to our civilization, assumed the part of a political censor, and launched his encyclic against our constitution." The constitution proclaimed "liberty of conscience and of public worship;" the encyclic pronounced this liberty to be a "false, absurd, and extravagant principle." The constitution proclaimed the "liberty of the press;" the encyclic replied that "such liberty was detestable, and could not be held in too great horror." The constitution proclaimed the "liberty of association;" the encyclic replied that this liberty was "a new cause of bitterness and disquietude to the Holy See." The Professor handles the subject like one who is no novice, and we recommend his work to those Protestants who fancy that Popery is an old and toothless mastiff, which has lost the power to bite and devour, and can only bark at the passing heretic. He says, that "the Romish Church is not merely a religion, but also a political party, which assaults state after state, and sees the *beau idéal* of human society only in the theocratical absolutism of Rome. She clamors for liberty as a right for all when she is undermost, but as soon as ever she is in possession of it herself, she insists upon having it as an exclusive privilege."

In this dispute, which has become quite violent, the government seems to side with the universities. The Belgian *Moniteur*, an official organ, announces in a marked manner that the University course will be the same as

in 1855-6, that is, that all the present professors will be maintained in their posts; and the Minister of the Interior has issued a circular addressed to the Universities of Ghent and Liege, intimating that the government "does not intend to impose on the professors the obligation to treat religious questions '*dans le sens exclusif d'une religion positive.*'" He observes that it is not necessary that the professors should treat irritating and controverted questions in their lectures, but that if ever they are led to deal with such delicate matters, it should be done with reserve; and, in the course of his letter, he says that he is bound to take care that the teaching of the universities shall be such as may gain the confidence of families, and he repeatedly declares that he will discharge his duty with firmness.

For most of the foregoing items we are indebted to a very long article in the London *Christian Times*.

SIGNOR DE MORA.

WE are happy to announce that this gentleman has been released from his imprisonment at Madrid, by some means, and is safe in England, where he is preparing an account of his sufferings and his escape, which will be looked for with eagerness, and read with interest. This noble confessor of the Gospel has not swerved from the cause of his divine Master, and we trust he is spared for important services in the diffusion of the truth in a country which is suffering so sorely for want of it. Marshal O'Donnell, who turned the crank for the recent political overturning in Spain, has himself just been rotated out of office, even more tamely than Espartero was.

And the Jezebel who tyrannizes in that unhappy land, has committed the administration to Narvaez, who is the representative of absolutism with all its vices. The release of Mr. de Mora appears to have been the result of diplomatic intervention; and although the details are not yet well known to us, we are much gratified to learn that Hon. Mr. Dallas, our Minister at the Court of St. James, took a very active and decided part in his favor, as did Gen. Dodge, American Minister at Madrid.

A FATHER of the Church has said: "We have in the Old Testament, *God for us*; in the Evangelists, *God with us*; in the Acts and Epistles, *God in us*." It is this God for us, with us, and in us—it is the Father, the Son, and the Holy Ghost, whom I desire for you, as for myself, whether living or dying. ADOLPHE MONOD.

CASH is mighty! The Bishop of Soleure has authorized Messrs. Henggeler Brothers, of Unter-Egeri, Canton of Zug, to keep their operatives at work during the minor feast-days of the year, in consideration of a donation of forty thousand *francs* toward the rebuilding of the Church of Unter-Egeri. Query *first*: Who are the real donors of this gift, the brothers of the manufacturing firm of Henggeler, who, doubtless, reserve a profit on this transaction? or their poor nameless workmen, out of whose bones and muscles this lucre is wrung? Query *second*: If it be morally right for those poor fellows to keep at their toil on all those feast-days for the benefit of the Church, how can it be wrong for them to do it for the support of their de-

pendent families? Query *third*: Is it seemly for the Bishop of Soleure and his clergy to be dragging the money-net on these days when, by the canons of their Church, they ought to be hauling the Gospel-net? Query *fourth*: Is it one of the dogmas of the Pope's

gospel, that "money answereth all things," in any such sense as that rich sinners may commute in cash for the observance of their spiritual duties, and the welfare of souls dependent upon them for the means of subsistence?

HOME FIELD.

THE good work in the Home Department continues to afford to the friends the usual encouragement. The missionaries find, however, within a month or two past, the prejudices of the people much excited against Protestants, and themselves called upon to exercise more than ordinary care, to maintain their position and to carry forward their work. The occasion of this excitement it is believed is now passed away, and the hope is entertained that the embarrassment will also cease. The following extracts from a report of the Rev. Mr. Hof, who labors among the French and German Romanists in the city of Detroit, will be read, we think, with interest. He says:

"Blessed be the Lord for all he has done for me, and the work of missions here. When I sent you my last report I was so much troubled in regard to our church building that I thought for a moment it was impossible to finish it. But now I am happy to say that our house will be ready in about ten days, and, as far as I see, there is no doubt but the Lord will also furnish us the means to pay for it. In all things I have been very much encouraged by the sympathies and prayers of my American friends, as well as by those of the French and German people, which are in connection with me.

"You may think how precious this success is to me, when I shall tell you the great opposition I have had from various sources."

The missionary here narrates a series of events well adapted to depress the spirits, and to destroy the hope of success, and which would have led many laborers to abandon the field. But, by judicious and persevering labor, the principal difficulties have been overcome, and the way seems well nigh cleared of all obstructions which threaten to embarrass or to retard the progress of the good work in any extraordinary form or degree. The missionary continues:

"I am happy to say that the prospect of the work here is very encouraging now. The most serious among the French Protestants entertain the best feelings towards our cause, and I have no doubt that as soon as our house will be open, they will attend at least our Bible-classes and prayer-meetings. In regard to the Roman Catholics, both French and German, I have also better hopes than at any time since I came to Detroit. I will mention two or three instances which give me much encouragement, and show that the Lord can and will open the eyes of 'the blind,' when the time is come.

"The first is a French woman, who was a great enemy to Protestantism. The great reason she had for her enmity

was, that her daughter became a Protestant more than a year ago. She lives in the country, and came to Detroit last week to see her daughter. I visited her, and, after a short conversation, invited her to attend our meeting the next Sabbath. She came, and was very much surprised by what she saw and heard. After the service, I had a long conversation with her on religious subjects. The poor woman seemed to be very much affected by the prayers and praises of the congregation, and by meditation of the word of God. All was delightful to her heart.

"What a false idea she had of Protestantism! She had been told that the Protestants adore devils. The Canadians where she lives told her that the walls of the house where the Protestants worship are full of images of devils, and that when they pray they turn their eyes towards them, to invoke them. She also told us a great many other stories of the same sort, which had been told to her. But, by seeing the contrary of all these things, she confessed that the Protestants were in the right way. As far as I can see, that poor woman gives us good ground to hope for her becoming not only a good Protestant, but also a good Christian.

"In my visits among the Germans I have found also some families of whose members I have the best hopes in regard to conversion. There is one family with which I became acquainted last week, encourages me very much. The husband and his wife listened with the greatest attention to the Gospel, as I explained it to them. While I was speaking to them another woman came in. She was also a Roman Catholic. All were so much affected by hearing the blessed word of God, that their eyes were filled with tears all the time I spoke to them. I stopped more than an hour with them, and could scarcely leave them to visit another family. But I went on, and was also very well received. I had to promise them to visit them again, and as soon as possible.

"Another instance of good hope is also a German family, where the wife was refused 'confession' and 'absolution,' by a Romish priest. The following appears to have been the occasion of the priest's proceeding: The wife was very sick, and, of course asked the priest, but he refused to hear her and 'confess' her and to give her the 'absolution' of her sins, as long as her husband had not paid the amount said to be due to the Church. The woman recovered her health, and she and her husband are very much displeased with the proceeding of the priest. I visited them and gave them a New Testament, which they promised to read carefully."

THE MISSION IN LOUISVILLE.

THE REV. MR. McDEVITT, who has labored in Louisville, Kentucky, among the Irish Romanists, to great advantage to the cause of evangelical religion, in a recent letter says:

"Since my last report, there has nothing occurred of special importance to communicate.

"Our work in this city (in every department) gives good evidence of vitality, and where 'sin abounds, grace does much more abound'—where priestly intolerance is most unchristian and severe, there the people are led to inquire why it is so, and the result is, that many Romanist families not only will *not* obey these secular priests, nor the 'sisters,' who are daily importuning them, but will send their children to get at least the elements of an education, of which they themselves were deprived, when in Ireland, by this same priestly interference. Many fathers and mothers come themselves and listen to the words of eternal life with much apparent interest, and one young man, who accompanied me to church last Sabbath, gives good evidence of being born again. He continues faithful in the truth, and is obedient to the word of God.

"Although our success with the old people is not so great as we could wish,

owing to their early education, (or rather want of it,) and, in some cases, to their habits of intemperance, or to some other irregularities; yet, by my daily visits and frequent conversations with them, their minds become more liberal and enlightened, and they will send their children to my school, in defiance of all priestly opposition. It is, therefore, with the young that our hope chiefly lies.

"Our Sabbath-school last Sabbath morning numbered about sixty children, of whom, besides many classes studying other things, there are two very interesting Bible-classes.

"In the afternoon our school-room was comfortably filled. We have five or six very good Testament-classes, and amongst them are some children, who, when they first came to our Sabbath-school, scarcely knew their letters.

"Our sewing-school is still in a prosperous condition. We had last Friday, (yesterday,) eighty-seven girls present. Thus are we growing in our good work, and may the Lord enable us to grow also in grace.

"I have made about *two hundred* visits during the month. I have distributed about five hundred pages of tracts, and given to the destitute *three* Bibles and *five* Testaments. May the Lord bless the seed sown, and cause it to produce much fruit, to the glory of his name, and the extension of a pure Christianity among sinners ready to perish."

OPPOSITION MADE USEFUL.

THE Rev. Mr. L'hereux, who has labored some time in the central part of Vermont, among the French Romanists, and with encouraging results, in a late report says:

"Since my last monthly report to the Board, I have preached eleven times; conversed on religious subjects with fifty individuals; visited at different times twenty-four families, and have had twelve prayer-meetings.

"During the past month there has been an unusual state of interest in my field.

"The Romanist priest of Burlington has forbidden again all the Romanists of Brandon and vicinity to come to hear me preach. But it is very wonderful; for the more the priest forbids them, the more they come to hear me preach the Gospel.

"Two weeks ago, the priest preached to his people, that he was very much afflicted to see that a great number of them, who came to hear him on the Sabbath morning, did in the afternoon go to hear the devil. He meant me. Now, the Church of Rome for herself took a bad step to do so; because, on the following Sabbath, the place where I preach the Gospel was crowded with people.

"If the Romanists come to hear the preaching of the Gospel only to learn how to contradict their priests—nevertheless, the Gospel is preached to them, and I therein rejoice, and also have a great hope, that it will be in the end for good.

"Lately, a man came to our prayer-meeting, and when the meeting was ended I began to converse with him on religious subjects. In the course of our conversation he said to me: 'Don't you know me, sir? You preached the Gospel to me and to all my family *nine* years ago, and now we are all Protestants, and, furthermore, my uncle is now a missionary!'

"I have also discovered two other families, to whom I preached the Gospel *three* years ago, and the good seed of the Gospel was not lost in regard to them, because they now see that the Church of Rome is not *the Church* of God. Another family to whom I have made known the Gospel, is ready to become openly of the Protestant faith.

"In one of my stations our Sabbath-school is doing well. More than *forty* children are present every Sabbath."

GERMAN MISSION IN CINCINNATI.

THE Rev. Mr. Winnes labors among the German Romanists in the city of Cincinnati, Ohio. He is much encouraged in his work. The following letter from him will be read with interest. We submit it, with the assurance that the want of entire conformity to the English idiom, observable in many phrases, will not detract from its worth. Mr. Winnes says:

"Your letter of the 14th I received on the 23d, with much thanks. In looking over my field of labor, I dare say, my work is not in vain, in struggling against the dark spirit of infidelity in our time; the Lord has given me strength to fight a good fight of faith, by preaching and family visiting. Often I felt as if my strength would leave me in this hard field, but thanks be to my Lord that he refreshed my soul from time to time, so that I could preach his word with joy from house to house, and also in the market-place. Many have confessed to me, in my family visits, that I proclaimed the truth. For this month, I have preached almost every Sabbath three times. The assembly in the market-place is yet between two hundred and three hundred hearers, and very quiet. This preaching will be kept open, till the cold weather will have set in.

"In my congregation are a few in very deep concern for their salvation. Our prayer-meeting in my house in this month was very blessed with much feelings, and numbered every time from twelve to sixteen. All other services go as regularly as before, and our Sabbath-schools the

"In my family visits among the Roman Catholics I had blessed hours.

"One man to whom I have given a New Testament before, found by reading it, that the priests are wrong. He and his wife were very kind to me. I spoke about the falsehood, by reading to them the tract, 'Do you pray for the Roman Catholics?' The husband said: 'It is all true

what you read and spake to us.' They invited me to call again; their hearts are led to the truth, and away from their priests.

"A woman whom I had seen a few times before, was very tender in her feelings. During my conversation with her, about being born again, and how the Lord seeks the sinners to bring them out of darkness to the true light, she began to weep, and said: 'I felt it in Europe, that the Lord worked in my heart; but now I am thrown far back.' To my question, 'Whether she did not wish to be born again, and to come to Jesus, because he alone can help from death to life?' she could hardly answer for tears, 'Yes; I do with my whole heart.' I showed her clearly that she never will come so far, if she goes longer to her priests; for they will keep her in darkness, and away from the word of God. She felt that what I said was true. And further I said to her: 'If you are ashamed to confess the Lord, he will be ashamed about you before his Father.' She promised me, that she will now read more the word of God. At my going, she asked me to call soon again.

"In a public house, I felt the power of the word of God. An old woman, the mother of the house-keeper, sat near the door on the street. After a few words, I read a chapter to her. She said: 'That is a dear word.' To my question, 'Whether she had read in her life this dear word of God?' she said, 'Never!' Then I said to her: 'Dear mother, you live in great darkness.' She asked me how much such a little book would cost. I said to her, fifteen cents. Then she said: 'So much money I can not spare.' I asked her how much she could spare. She said, five cents. I gave her the book. She went in her room and began to read. In that time I had a conversation with the inn-keeper. Presently she came to me and said: 'Is this book Catholic?' I said to her: 'Surely.' The inn-keeper said to her: 'You read it, it will not harm you.' My conversation went on with the inn-keeper; he gave me freedom to preach heaven and

hell to him, and also to some five or six companions, that sat in his room for drinking. I have preached Christ in more than one public house in this month.

"One woman, on my asking if she would not take a tract to read, replied: 'No, I wont; no such thing!' She bought, after a conversation, a Bible and two New Testaments from me.

"Of family visits I have made one hundred and eighty; New Testaments, five, and one Bible, distributed in Catholic families; and three Bibles and three New Testaments in Protestant families; and one hundred and ninety tracts distributed; and in fifteen families prayed."

A NEW MISSION.

THE following extract from a report of a missionary who has lately commenced his labors among the Germans, in one of the growing cities of the West, we think will be read with interest. He is encouraged. He should be sustained by the sympathies and prayers of the friends of evangelical religion. We hope for much from his efforts. He says:

"I received your letter of the 30th ult., and hasten now, at the close of the month, to send to you my report.

"Soon after the arrival of your letter, I made entirely different arrangements in regard to my labors in this place, and now confine them entirely to the German Romanists.

"I reside in the neighborhood of a large number of German Roman Catholics, and have already established one Sunday-school, which meets in the morning, and one in the afternoon, but both at the same place. For this purpose I rented two pretty large rooms, and last Sunday, which was the third Sunday since I commenced keeping the schools in these rooms, I had the pleasure of seeing there, in the afternoon, collected, twenty-five scholars and five teachers.

"My visits I did not confine to these

German Roman Catholics, among whom I live. I have made visits also in two other parts of the city. On several occasions I had the opportunity to teach them the way to heaven, and also to pray with them.

"Also, I visited the city prison again, in which I made the acquaintance of several German Romanists. It is a remarkable fact, that, except one, all the Germans confined there, are Roman Catholics.

"Farther—I distributed about four hundred tracts, and six Testaments, and have great hopes of being able to inform you, in my next report, about the establishment of a Bible-class among those for whose benefit I labor. The room for this purpose is already promised to me. Would it not be a very good plan to build here a mission-house?"

THE WORK PROGRESSING.

THE following report shows an encouraging state of things. It is from a missionary of much experience, who labors in a large city, in one of our Atlantic States, among Irish Romanists. The missionary says:

"In my report of September, I mentioned that the ladies had promised to aid me in getting up a school for the poor. Our continuance to urge the matter upon the public mind has not been in vain, for the authorities of the city have now taken the subject into consideration, and held several meetings about it. The idea of gathering in, and educating the poor neglected children, meets with a hearty reception in general, and, indeed, wherever it has been presented to evangelical Christians. Even some Romanists have feigned to speak well of the project. At our last meeting it was resolved, we would commence two schools, as soon as we could make it practicable—one in the north, the other in the south part of the city, to accommodate about one hundred pupils in each.

"At my preaching stations, the meetings have been well attended, and, in some cases, with deep interest. The word has taken effect, convincing some of them of sin, and of their need of a Saviour. The man whom I mentioned in a previous report, who, with his wife, was threatened with excommunication, for not using his influence to bring back his children to the Romish Church, continues to grow in knowledge of spiritual things. He says his wife also begins to inquire into these things. The children are firmly opposed to Romanism, so the whole family may be saved from error, and brought to God through our instrumentality. I have sometimes to 'contend earnestly for the faith' of the Gospel, against the errors of Popery, but I always do it in a kind and courteous way, so that, if I fail to convince them at the time, I may have other opportunities of conversing with them. In this way, they are led in general to respect me. Some have even gone so far as to say, that they thought I was 'a good and well-intending man'—that it was 'a pity I was not a priest,' while others shake the head dubiously, and say, 'he is a real bigot.' I am glad they hold these diverse opinions of me. By the former, I get access to them, and, by the latter, I get sooner to the point which I wish to converse upon. And, moreover, I make no concessions to the errors of their Church. This is known and talked of. In speaking about the missionary in their circles, what he said about the worship of the Virgin Mary, and of the saints—how he talked about the 'confessional,' and the holy wafer, is repeated. So what I say to one, is often told over to twenty, and is made the means of stirring up a spirit of inquiry amongst them.

"My Sabbath-school at the Alms House prospers. Most of the pupils are children of Romanists. Those that can receive it, get a knowledge of Bible truth.

"I have opened another weekly night-meeting this month, in the house of a

Protestant, who is surrounded by Romanists. The Romanists will come into the house of a neighbor more freely than into a public place of Protestant worship. I have had a good attendance so far. I think I can say upon the whole that, so far as I can judge of the face of things in my field of labor, it wears a favorable aspect.

"This month I have preached, and held social religious meetings, seventeen times; distributed four hundred and forty tracts; made three hundred and fifty-six domiciliary visits; conducted Sabbath-school four times, and visited the sick in the hospital and other places twenty-one times."

HOW THEY FEEL AND TALK.

ANOTHER missionary to Irish Romanists in an Eastern city, says :

"After much suffering by sickness, I have, through the blessing of God, been enabled' to resume my labor in the field assigned me. In visiting from house to house this month among the Romanists, I have met with many things to encourage me in the good work of the Lord. I have met with less hostility to the truth from the Romanists this last month than usual, although I have been in many new families.

"In general I have been well received. It is pleasant to be able to bring before the minds of these poor deluded votaries of 'the man of sin,' the great and saving truths of the word of God.

"In one house, where I had been visiting for the two-fold object of giving instruction and of obtaining children for our Sunday-school, said a young man who was present: 'You are just the man we want. My sister here has got two little boys, and they need to be taken care of, as she is a widow, and has to go out to work for their support, when she can get it. I have to help her to pay her rent, and I feel interested in those little boys.' 'If you have no objection to let them go to

a school where the Bible is read,' said I, 'we will be glad to teach them.' 'Not the slightest,' said he. I called the boys to me, and heard them read, which their mother liked very much. I then asked the young man if he ever read the Scriptures? He said he did of late; but when he was in Ireland, the priests there would not allow him to read the Bible. When asked how he came to read it, he stated that he was hired as a servant by Mr. ———, who was a good man, and kept up family worship in his house night and morning, and read and explained a portion of Scripture; that he attended those services, and also went to church with the family on the Sabbath. He also stated, that why he wished his sister's children to be sent to our school was, because the Bible was taught there.

"It seems to me to be a blessed privilege to be able to visit those poor people, and speak to them in their own homes, on the subject of salvation. We probably never would have an opportunity of bringing the truth before them, in any other place or way.

"I met with a woman who said that she was brought up a Romanist, and that all her friends were in connection with the Romish Church. When asked what were her reasons for leaving that Church, she said that she found that the priests whom she was taught to reverence, were a bad set of men, and that in general they were very wicked. She also stated that her father and mother died, and left her to take care of a younger sister, whom she placed in the Catholic orphan asylum, where she had to pay for her out of her wages; but when the priests found that she had become a Protestant, they had her sister conveyed away from the asylum, and, when called upon, refused to give her up; but when she threatened to take law proceedings against them, they at last told her where she could find her. She was found living with an old Irish woman in the country, where they had tried to conceal her. She is now about fourteen years of age, and will come to assist us in our

Sabbath-school. She is a smart, intelligent girl, and may be the means of doing much good.

"In a house where I asked for children to come to our Sunday-school, a woman said she had two children, but that they never went to any Sunday-school; that their father was a Romanist, and refused to let them go to a Protestant school; but as for herself, she had no objection to their going. While we were speaking, the old man came in. I told him the object for which I came, and that we taught the Bible in our mission-school, and that we would be glad to have him call and see the school. 'Well,' said he, 'I never allow my children to go to a Protestant school, but I have no objection to send them to yours. He desired me to leave the address of our school. Although our Sabbath-school is not so well attended of late as formerly, still I have reason to believe if we had a more convenient place, we could greatly increase its numbers. We had present last Sabbath, thirty-five children. I have the promise of many more, this next Sabbath.

"On account of the delicate state of my health, I was unable to accomplish much in regard to the visitation of the children and their parents.

"But 221 families were visited during the month. 1216 pages of tracts were distributed. In 15 families I read the Scriptures and explained and applied them. With 6 families I prayed and gave away 2 Bibles to the destitute!"

THE SYNOD OF INDIANA.

THE Synod of Indiana, at their session in Bloomington, of that State, on the 11th of October last, in behalf of the American and Foreign Christian Union adopted the following resolution, namely:

"Resolved, That we as a Synod do cordially commend the objects and operations of this Society to the sympathies, prayers,

and contributions of the churches of this Synod, that it may thereby receive our encouragement and support."

We are happy to receive such expressions from the members of this Synod, (pastors and elders,) and trust that in forming the schedule of the charitable objects to be brought before the churches, and for which contributions will be taken up within the ecclesiastical year, a prominent and sure place will be given to this Society. Why shall it not have it? And why shall it not also share in *every church*, in the sympathies, and prayers, and contributions of the "*monthly concerts*" and Sabbath-schools? There is no good reason why it may not give it then a place, and the support it should receive, and its fruits will be abundant, precious, and satisfactory.

VIEWS OF A DONOR.

THE following paragraph is extracted from a letter recently received by a friend in this city containing a donation from a resident in one of the New-

England States. It shows the estimate which the writer entertains of the Society, and its bearing upon the welfare of our country. We are not at liberty to publish the name of the writer, but we assure our readers that from his position and mature and sound judgment, his expressions are entitled to high respect. He says:

"The inclosed — dollars are for the American and Foreign Christian Union, an Institution *not half as liberally patronized as it should be by Christians and patriots*. If any thing will save our country from the fearful desolations of Popery, it must be the blessing of God upon the efforts of the 'Union,' and other efforts of a similar character."

When will pastors and members of churches, patriots and friends of religion and of our nation, learn these great truths and come to the help of this Society, with the enthusiasm and devotion which its importance demands? We hope it will be before it is too late. There is, however, no time now to delay. Again we therefore invite the immediate coöperation of all.

MISCELLANEOUS.

ROMISH UNITY.

THE Abbé Fleury, author of the "Ecclesiastical History," of which we have the Brussels edition, in thirty-six volumes, holds a most honorable place among the literary annalists of the Romish Church in France. He is too liberal and honest, however, too patriotic, or *Gallican*, as it is termed, too earnest for the just independence of the Church in his native country, to suit the taste and temper of the high-strung Romanists. See how the

"Universe" speaks of him, in the number of July 8th: "The worthless and hateful Fleury, so ardent and furious in his calumnies and spite against the Pope!" Such is the internal harmony of Popery!

The *Siccle*, in the number for September 3d, utters this phrase, which is the more remarkable as coming from a man of the world: "One of two things must take place; either Catholicism, already so powerfully shaken

by the hand of Luther, will compromise itself irretrievably under the abuses and excesses of power inherent in absolutism; or it will return to its primitive constitution. In either case, the existing state of things, so contrary to the spirit of Christ, and so contrary to the spirit of the Gospel, is doomed to perish at no distant day."

The European journals announce

that Mr. Van Santem, Jansenist Archbishop of Utrecht, in Holland, and Messrs. Van Buul and Herkamp, Bishops equally Jansenist of Harlem, and of Deventer, in the same kingdom, have just sent to their Holy Father, Pope Pius IX., a Latin protestation against the dogma of the Immaculate Conception of the Blessed Virgin Mary, as the same was defined at Rome, December 8, 1854.

FOUR NEW SAINTS.

It is stated in an Italian journal, that they have just commenced at Rome the necessary preliminaries for proclaiming the beatification of four monks of the Order of St. Dominic. This holy quaternion consists of four Inquisitors, who were distinguished by their zeal for the conversion of the heretics in the Waldensian valleys of Piedmont, where three of these Inquisitors perished while directing the attacks, and all the world knows what savage attacks they were, against the hapless inhabitants. This fact, in which we seem to see a sort of protestation against the present civil

emancipation of the Waldenses, shows that, so far from renouncing the past doings of her Inquisition, Rome on the contrary glorifies them as much as she can. If any one doubts of this, the "Universe" charges itself with the correction of his error. That journal, under date of the 19th of July, sees in the canonization of the four Inquisitors "a new sanction divinely given to the holy mission fulfilled by them, a providential justification of them from the reproaches and doubts injuriously cast upon the utility of their ministry, and, finally, a vindication of the Church, in all that she has done in defending her faith."

THE BIRTH OF CHILDREN OF FOREIGN PARENTS.—A remarkable fact contained in the abstract of the Births in Massachusetts, is the great increase of children of foreign parents. Of the 32,000 born, but 16,470 were of American parentage, while some 14,000 were of parents, one or both foreigners—and the increase from foreign parents was more than twice what it was from native parents. At the same rate, shortly, we shall have more children born in Massachusetts from foreigners than from natives; for in five years the Ame-

rican births have not increased 1000, while the foreign have increased more than 5000. In Suffolk county already, the births in foreign families are more than twice as numerous as in American, being 3735 in the former, and 1737 in the latter. Of the parents of Boston children, last year, the largest number was from Ireland, 2824 fathers and 2957 mothers, while there were but 410 fathers and 524 mothers natives of the city, and 533 fathers and 475 mothers natives of Massachusetts, out of Boston. In some of the

houses, crowded with foreigners, there will be from ten to twenty children that can not go alone or lisp a word; there are several instances given, where four, and five, and six, and seven even, were born in one house during the year; and it looks now as though very shortly there would not be real Bostonians enough to

guard the city at night. Many of the large towns and cities show like facts. Cambridge had born of foreign parents 422 children to 208 Americans; Fall River, 223 to 88; Lawrence, 322 to 146; Lowell, 596 to 427; Roxbury, 383 to 168; Salem, 344 to 120; Taunton, 221 to 142; and Worcester 421 foreign to 320 American.

CLOSE OF THE VOLUME.

THIS number closes the seventh volume of this Magazine. We have used our best endeavors, amid other pressing official cares, to make it a faithful organ of communication with all that portion of the religious public which feels a special concern in the great objects of our labor, and also to make it instructive and interesting to our readers generally. We have been much encouraged by numerous expressions, from various quarters, of a growing satisfaction with the manner in which this part of our duty is conducted; and we shall spare no exertions, if life and strength are given us, to deserve the good opinion of our friends. It will be our object, first of all, to spread out the *details* of our missionary work, its toils, its trials, and its triumphs, both at home and abroad; and, in the last place, to present the polemics, the history, the

literature, and the general intelligence which relate to Romanism and the evangelization of Romanists, in a popular and readable manner.

The low price of our Magazine, which has a very large circulation, and needs to have it made larger, in order that it may meet all its expenses, does not permit us to make much use of agents to extend its circulation. We have to rely very much on the voluntary agency of pastors, and others who are fully quickened with the life of Protestantism, to procure us new subscribers. We entreat all such friends to do something in this behalf by obtaining and sending to us some names of subscribers before we begin the issue of our next volume. We feel, that to increase the number of readers of this Magazine is a sure way to increase the number of intelligent, cheerful, and liberal donors to our treasury.

NEW PUBLICATIONS.

ROMAN CATHOLICISM SCRIPTURALLY CONSIDERED; OR, THE CHURCH OF ROME THE GREAT APOSTASY. By CHARLES P. JONES, of the North-Carolina Conference. New-York: Published by M. W. DODD, No. 59 Chambers street. 1856. 12mo, pp. 396.

THIS useful work was written by an itiner-

ating minister, as he says, "in the midst of heavy pastoral labors. Over nine hundred white members, and one thousand colored, had to be cared for and served. One hundred and fifty miles were usually travelled monthly, and twenty-five sermons delivered. Thousands of pages were read in the buggy, while

travelling from appointment to appointment—thoughts were suggested—arguments elaborated; and then, at 'the home,' in the bosom of the family, or in the 'preacher's room,' the pen would be hastily caught up, and the thought or argument written out." It is truly surprising that a work so valuable could have been prepared under such disadvantages, and indicates uncommon energy and zeal in the humble and laborious author. His soul is full of the subject, and seems to have had a sort of transmigration into his book, which is full of life and information. It goes over nearly the whole ground of the controversy between the Bible and Rome, and makes an excellent manual for the common reader. We trust it will have a wide circulation.

A THREE-FOLD TEST OF SPIRITUALISM. By WILLIAM R. GORDON, D.D. New-York: CHARLES SCRIBNER, 377 & 379 Broadway. 1856. 12mo, pp. 408.

THE prolific brain and busy pen of Dr. Gordon have, perhaps, produced nothing more useful than this able discussion of the modern necromancy, falsely called "spiritualism," but really a very crude and unrefined sort of materialism. He begins with an extended

and most curious account of the facts in the case as set forth by the spiritualists themselves. His first test of this system is drawn from the author's own *experiences*, making a most amusing chapter, yet very serious in its bearings. The next test is *internal evidence*. Under this head are many very laughable specimens of the new philosophy, which may well make one laugh "till the tears come," tears of sincere sorrow for the dupes of such folly. The third and last test is the BIBLE, which, though in no magical way, puts the evil and lying spirits to flight. The book closes with a very solemn appeal to all recreant Christians who have gone astray after these false lights, and to the churches which should faithfully guard against these errors. We must say, however, that we are not prepared to give our assent to Dr. Gordon's theory, that the marvellous manifestations of which the self-styled spiritualists make so much are the effect of direct diabolical agency. The devil, to be sure, is at the bottom of all the mischief there is going. But we have too much respect for him as a fallen intelligence, "an archangel ruined," to ascribe so much nonsense all to him. It is not usual for the devil to send such fools to do his errands!

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FROM THE 1st OF OCTOBER TO THE 1st OF NOVEMBER, 1856.

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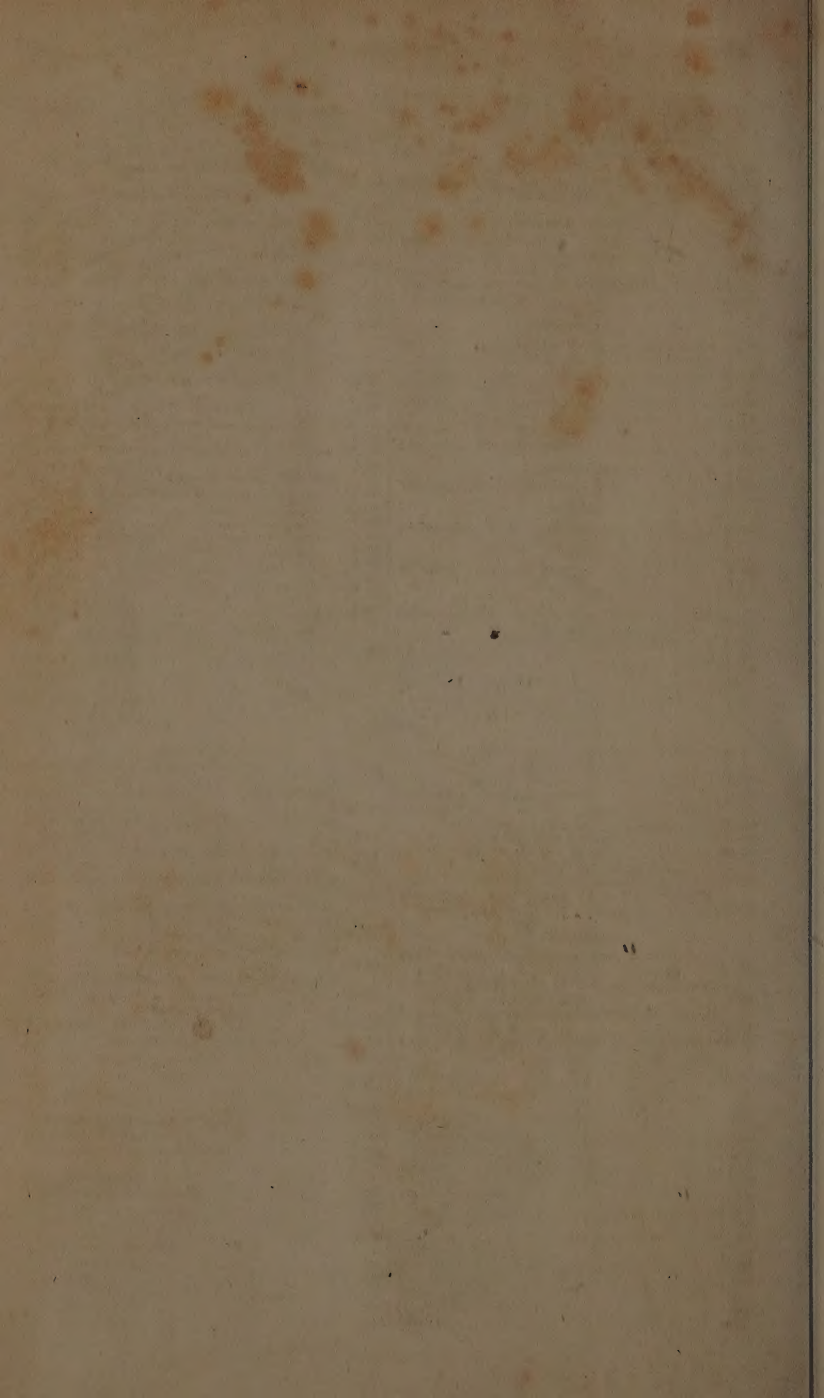
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